5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

vigorous shouting and cursing can the dogs be kept from attacking the stranger; and they always seem to resent the interference on the part of the landlord with the stick, as if they were unjustly, and in an unsportsmanlike manner, being deprived of their legitimate prey. The landlord who gave us the savoury dish eaten with the porcupine quill had ten dogs, and they were fierce brutes all of them. They tried their best to get at me, and I moved about in great fear of a sudden rear attack. In addition to the dogs our host had one hundred sheep, twenty cows, ten horses, twenty pigs, forty fowls, and was worth about two thousand ounces of silver. In his household at the time of our visit he had six male and seven female slaves.

When we arrived at Mr Long's home we had a very warm welcome, and were soon very comfortably settled in a room specially built for guests. Some of these aboriginal chiefs know well how to make guests feel at home. It happened to be the month of the second Mrs Long, and to her fell the care of the guests. I have never known a lady, in England or China, who knows better how to care for guests. From early morn till late at night, she and her servants see that guests want for nothing, and he must be a very churl who cannot respond to such Oriental kindness.

After supper we sat around a large charcoal fire and told yarns. Mr Long said Chinese and Nosu were like goats and sheep. No sooner are the Chinese bullied than they begin to cry out like goats, and to call the attention of all the world to their troubles. The Nosu, he said, were like sheep, you may even kill them, and they will remain quiet while you do so. I should like to hear what the Chinese would say in reference to this comparison. I remember passing a

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

farmer's house on one occasion, and he was taking the skins off a number of lambs. I stopped and watched the process, wondering why the farmer was doing so. In reply to my question he told me that in the night a wolf had got into the fold, and had bitten a large number of sheep and lambs. I asked him whether he had not heard the noise of the killing, as the fold formed a part of the house in which he lived. "No," said the man, "these stupid sheep will let the wolf kill as many as he wishes, and never cry out. Now, if they had been goats, they would have made noise enough to wake us all up, and we should have given the wolf more than he expected." It depends on the point of view, as to how you pass verdict on sheep and goats.

During the first night at Mr Long's the wolves outside of the walls howled fearfully. The long howl of the brutes makes one feel very creepy. If three or four of these animals are separated, and start calling to each other, the noise is a most uncanny one. The wolf puts his head low down, close to the ground, and begins to howl on a very low note. Gradually raising his head, till his nose points up to the sky, the howl goes up to a higher and still higher note, when it dies away like the song of an angry gust of wind on a wild March night. The dogs inside the walls replied to the howl of the roaming hungry wolves by continuous angry barks, and seemed as if they were longing to try conclusions with the midnight raiders. Not long before, a wolf had managed to get right into the compound. It did this more than once, and then it was determined to catch him. A small pig was tied up in a basket, just under the room in which I afterwards slept. Men were stationed all about in hiding, ready to rush out as soon as the wolf should appear. Dust was

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

the last time in his life tried what it was like to sit on a chair. 516
When one thinks of these people one is reminded of the advertisements which appear so frequently in the papers that find their way to this part of West China, where "'Varsity" and other kinds of chairs of all sizes and stages of comforts are pressed on the attention of the young men of England who will soon bear the burden of empire. We often grumble at the great burdens the white young men have to bear, but I fancy a return to something of the simplicity of many of the Oriental peoples would be a great advantage all round.

The lack of beds and bedding was very striking. In some 352
of the larger houses we entered we found that at one end 513
of the long room composing the house there was a corner screened off, and here was a rough bedstead where slept the heads of the household. The majority, however, slept around the wood fire, with feet facing the warmth. When a large number of them were thus sleeping they looked very like a huge cart-wheel, with the fire as the nave of the axle. Men and women all slept around the fire, dressed as they were in the daytime, covered by their felt cloaks if they possessed such, and uncovered if they had none. Apparently they slept well.

These people scorn the Chinese because they are so effem- 186
inate and must have comfort before they can get on. I do not know what they thought of me. I usually managed to get some straw on the floor and rolled myself up in my wadded quilt, the ordinary Chinese "pukai." Mr Long and I often lay in our pukais after the others had got up, and yarned away about many things. Just near to where I was sleeping the 235
first night was a large basket, in which rested some of the fowls

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

186 582 177 I asked my companion and guide, Mr Long, whether these women and girls would not prefer to live in Chinese territory, where there are more people and markets and towns, and supplies of clothing are more easily procured. He laughed, and said the women preferred the free life of the hills away from the Chinese, and would not change their lot if they could possibly help it. The pure Nosu woman would never think of marrying a Chinese. There are some cases of slave girls marrying Chinese, and the masters at times encourage this, because the Chinese then tends to become a slave also, at the disposal of the girl's master. Mr Long had a slave girl, a white Nosu, who was given to a Chinese tailor who came to the house seeking work. When the affair was finally settled the tailor agreed to give sixty days of free tailoring each year to Mr Long's second wife in return for the privilege of marrying the girl. When the tailor could save up enough money he was going to purchase and so free his wife. He had offered sixteen ounces of silver but the girl's mistress had stuck out for twenty ounces, and when I was there no bargain had yet been completed. I heard later on that the girl repented that she had agreed to be married to the Chinese tailor but she had been unable to get out of the engagement. Though there are a few cases such as this, the Nosu as a rule intermarry with Nosu.

000 Chatting away, and learning all I could about the land and the people, we began to near the end of the day's journey. Some of the latter part of the road was very bad. There was one lot of rocks we had to climb around, where they say even monkeys have to be shod with iron shoes before they can climb over it. We managed to negotiate the monkey-puzzling cliffs without mishap, and soon after came to a great pine-

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

436 [180] The Nosu say that the flabbiness of the Chinese men, and their inability to cope with the Nosu in enduring hardness, is due to an excessive eating of salt. Now, however, that the Central Government has begun to tax salt very heavily and is likely to tax it still more, the West China Chinese are likely to approach the Nosu more nearly in their sparing use of a salt diet. To put it very mildly, the Government salt policy is one that has not the welfare of the poor people at heart, and is likely to produce complications that are not yet clearly foreseen. When a man has to pay a day and a half's wages for a pound of salt in a country where there are abundant sources of salt-supply, something must be wrong.

177 Liang-shan. For this reason it is necessary for us to make a field study there. Such a study would be of particular interest to ethnographers, linguists and sociologists.

•186 In Liang-shan one often finds mixtures of the original Wa-tzu (one type of I) and Chinese captives who have been forced to become Wa-tzu and thereafter have no way of escape. The distinct separation of the Wa-tzu and the Heh-I, who try very hard to maintain their purity, is handed down throughout the ages and cannot be overcome. [582] [834] There is no intermarriage between the Heh-I and the Wa-tzu. Should a Heh-I man rape a woman of the Wa-tzu class, it is considered an intolerable disgrace to the race. It is an even greater crime for a woman of the Heh-I class to have sexual intercourse with a male Wa-tzu, and the punishment for both guilty parties would be death. Such practices remind one of Germany under Hitler's rule. The reasons for the Heh-I's attempt to preserve /97/ racial purity and their practices in this respect are exactly the same as those of the Nazis. The boastful Heh-I likewise consider themselves the most accomplished race as well as the warrior class, and look upon the Chinese and other racial groups with con-
565 tempt. In Liang-shan society the relationship of the Heh-I and Wa-tzu is based on co-operation and the division of labor into three /sic/ categories the upper class Heh-I do not concern themselves with production but engage only in warfare and governing, thus forming a sort of warrior or ruling class; the Wa-tzu are the producers or agricultural labor class. This is almost exactly the same as Nazi Germany's national philosophy (stressing "Deutschland über alles" and intent on reducing the peoples of Poland, Czechoslovakia, France, etc., to the status of laborers controlled by the Germans). It is possible to see from this that the prevalent Nazi theories are about to lead the world back to the Lolo stage.

177 The majority of the Lolo in Yünnan province and those in the Ning
131 districts of Yueh-sui, Mien-ning, Yen-yüan, Yen-pien, etc. have
[181] been very much sinified, and are known as "Shou-I." /sinified Lolo/. The fiercest and most overbearing of the I are concentrated in the Liang-shan region, in which Chao-chüeh and Lei-po have the most ruthless and complex branches, and Ma-pien and Ô-pien, by comparison, the gentlest and simplest. All the I areas in Lei-po hsien are part of the Hsiao Liang-shan region and are inhabited mostly by the Wa-tzu attached to the Heh-I of Ta Liang-shan. These Wa-tzu, although disposed to plunder, are not so fierce and haughty as their masters. The main region occupied by the so-called Sheng-I or Yen-I (those who have been very little sinified as compared with the Shou-I)

captured as Wa-tzu were reasons given by those who advised us against this trip or at least to postpone it. Traveling through Liang-shan a few years ago would have been less of a problem. Recently it is rumored that the Chinese are about to build roads through Liang-shan and then to follow this with a military conquest. Having been put into great fear, the I try to prevent the road construction in a hundred ways. All those who are engaged in field studies of the region are in danger of being suspected as road surveyors. The Lolo of Ta-Liang-shan had assembled to discuss some means of hindering passage with the result that for several years no one had made a trip across Liang-shan. We later discovered that this was also the reason of Mr. Chang P'ei-ken's failure to reach Lei-po, the "hot disease" being given merely as an excuse. Heedless of all advice, we entered Liang-shan and indeed met with many difficulties along the way. Only by sheer force of will were we able to complete the entire journey on foot diagonally across Liang-shan. At this point it is necessary to render thanks to the first explorer of this region, Mr. Ch'ang Lung-ch'ing. He gave us much encouragement during our temporary stay in Hsi-ch'ang, while a number of friends were advising us against the trip, and also explained many of the conditions found in Liang-shan. This knowledge proved to be of great help to us later. It is absolutely necessary to make sufficient inquiries before attempting to travel in a region where the customs and habits are almost like those of a foreign country. 484

The seasons and topographic features of the regions were of course great hindrances in our field study of Liang-shan, but the greatest obstacle was the human factor, which was indeed difficult to surmount. In other words, there is inherent danger in traveling through Liang-shan, for the I like to seize the Chinese for Wa-tzu. The "self-important" Heh-I have always been contemptuous of the Chinese whom they regard as inferior and worthy only to be Wa-tzu. Even in ordinary times they would emerge from the mountains and capture the Chinese in surrounding areas to supplement their Wa-tzu supply. To go into the I region on one's own initiative is plain self-destruction. Furthermore, the Lolo and Chinese are mutually resentful because of many previous clashes. The former particularly are very narrow-minded and never forget resentments. Capture or murder is difficult to avoid if one enters Liang-shan without special protection. No wonder the majority of the Chinese dare not go there. People of other places may have a rather hazy impression of the I region and may not feel so terrified. Those in its vicinity, however, have a thorough and vivid knowledge, and most of [186]

mao Ridge) and their power shrinks back to the Ta Liang Shan. When Han-Chinese power weakens here, the Lolo tribesmen go on a rampage and disturb the Hsiao Liang Shan region, so that there is hardly a day of peace and security in Lei-po, Ma-pien, Ping-shan, and Ngo-pien Districts ...

Actually, the Lolo habitat is not restricted by the Great and Lesser Liang Shan. Large numbers are found in Kuei-chou. In Hsi-k'ang, apart from the number in the Liang Shan there reportedly are some 600,000 Lolo in ten districts in the east. Within Yun-nan south of the Chin-sha Chiang also are a number of Lolo districts. The high altitude basins of Yun-nan are 80-90 per cent Han-Chinese in population. But the high mountain valleys and plateau lands are inhabited almost entirely by mountain tribes people including Lolo. South of a line between K'un-ming and Ta-li, the Pa-yi or T'ai tribes are the predominant group of tribes people, living mostly in the low-lying plains and basins. North of this line, the tribesmen are Lolo and related groups such as the Mo-hsieh (Mo-so) and the Li-hsieh (Li-su). The Lolos also have spread south of this line, and there are even small numbers in Vietnam and Burma. Lin Yueh-hua estimated that the Lolo and Lolo-related tribes people in Yun-nan numbered not less than 1,000,000. The Yun-nan Lolo differ from those of Ssu-ch'uan and Hsi-k'ang in that they have become highly Sinicized and have intermarried with Han-Chinese and other peoples, so that in features as well as culture there have been changes. Many of the Yun-nan Lolos consider themselves Han-Chinese and do not like to be regarded as Lolo. The northern Lolo, however, find their backbone in the so-called Black-bones who are a race of aristocrats scorning the Han-Chinese and maintaining a strict racial separation. The Chinese Communist Ya-kuang Atlas for 1952 gives a figure of 3,000,000 for the total number of Yi or Lolo in the southwestern provinces.

The Liang Mountains branch off from the Kung-ho Shan and divide into four great branches. The first and northernmost is between Ma-pien and Ngo-pien. In the Lolo area it is known as the Wan-shih-p'ing Mountain Range. It is the water-divide between the Ta-tu Ho and the Ma-pien Ho. The second branch is the main range of the Ta-liang Shan. It runs from Huang-mao-kang in the north and extends through Huang-ts'ao-p'ing, Yen-feng-Shan and Ta-feng-ting to reach Nan-huang-ts'ao-kang,